

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. NEW SERIES.—No. 52. SATURDAY, DECEMBER 25, 1886.

RS. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—We are asked by Bishop Nide to announce that the Central Conference will meet in Bombay on Thursday, February 17th next. We may mention, for the sake of some of our readers, that the Central Conference is that which has to do with matters that are common to the North India and South India Conferences of the M. E. Church.

—We see it stated in English papers that it is proposed to found a new sect called "Reasonable Christians." We do not know what conception of reason it is proposed to give expression to, in this new sect; but we venture to commend to them Paul's conception, as stated in Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your REASONABLE service." As God is a being of infinite mercy and has made provision for our forgiveness by the sacrifice of his own Son on Calvary, as he is willing, by his Holy Spirit, to undertake our guidance, as we have found out by unhappy experience that we are not a match for the temptations and difficulties of life, and are liable to be dashed from any precipice, any moment, by a mis-step, the most reasonable thing in the world for us is to make ourselves over for time and for eternity to One who is at once All-wise, Almighty and All-loving. The supreme Reason of humanity was that which was embodied in the person of the Lord Jesus Christ. It is reasonable for a planet to move in the orbit where it harmonizes with the universal system ordained of God; and it is reasonable for us to know Jesus as the Way, the Truth, and the Life. The reasonable Christian can give a reason of the hope that is in him.

—THE aspirants for educational honours have been sadly disappointed by the result of the Matriculation Examination declared on Monday last. Out of 2,561 candidates only 526 have been declared passed. The disappointed number 2,035. Last year 837 passed out of a total of 2,262. Scarcely more than one in five has been successful this year, while last year there were considerably over one in three. Last year 1 to 2.70, this year 1 to 4.87. At this ratio of declension where will the student world be three years hence? We are loth to suppose, with all the educational incentives now employed, that young Bombay has had any thing like softening of the brain. So bad an outturn has never been witnessed at the porch of our University. Ten young ladies have passed the Matriculation Examination. There is reason to believe that the falling-off in the proportion of successful candidates is due to the excellent arrangements that were adopted this year to hinder the contents of

the papers set for examination, becoming known previously. The papers were only given to the printer four hours before the respective examinations began, and such measures were taken as precluded the surreptitious communication of the questions, during these hours. There is little reason to doubt that hitherto some of those who were entrusted with the papers were not true to their trust.

—"An English Theist," writing in the *Bidhanbadi*, does what he can to make Christianity contemptible in the eyes of English-reading Natives, and here is a specimen of the means employed by him:—

"Christianity up to the fourteenth century, thanks to its essentially uncompromising and intolerant spirit, as witnessed in its persecutions of heretics from the earliest ages up to the institution of the Inquisition and rituals for witchcraft, had done little to advance the true interests of mankind."

Rightly to weigh this charge it is necessary to ask who those heretics were that were so barbarously put to death. Were they men who refused to believe on Jesus and to be guided by his instructions? No, indeed. They were persecuted and put to death because they had a faith in Jesus that would not allow them to do the things forbidden by him and commanded by the Church of Rome. They would not worship the saints; they would not worship the host; they would not accept the articles of faith propounded by successive councils; they would not accept of any other foundation than that which had been laid by the apostles and prophets; they would not deify priest or pope by renouncing the right and duty of private judgment; they dared to learn of Christ, to think, enquire, prove, and act according to their convictions. Behold in all these successive generations and centuries men and women emboldened by the truth of God and the Spirit of God, to defy a Power that was ruling over the greatest kings of earth, and to undergo torture, humiliation, opprobrium, spoliation and a terrible death, rather than deny the Lord Jesus Christ. The history of Christianity is the history of those who suffered at the hands of a worldly ecclesiastical system through those dark ages, and not the history of that oppressive system. This English Atheist can find nothing in all those centuries but oppressors and persecutors, and has no eye to discern the noble spirit that breathed in the oppressed and persecuted. To whom do we owe the mental liberty of this nineteenth century, the respect for conviction, the ascendancy of reason, the diffusion of light, the world-arousing energies of this time, but to the men and women of the dark ages who dared to think, to pray to God, to embrace the true, to declare their convictions and protest, at peril of their lives, against the enthroned Falsity that called itself the Church of Christ. Yes, from the apostolic

times down to our day, there has been an unbroken succession of Protestants, but they have to be traced from dungeon to dungeon, from pillory to pillory, from stake to stake. Of them the world was not worthy. The injustice by which they suffered was sufficiently great; but it is surpassed by the injustice that now identifies the people of Christ with the oppressors, and blackens them with the very infamy of those who hunted them to death.

—THERE never was a more explicit revelation of a revolutionary movement than was made by Dr. Pusey when, in the *Church Times* of March 30th, 1867, he gave to his followers the outline of the course to be pursued in order that the Church of England might be assimilated to the *Church of Rome*. One can hardly believe that a process so strikingly in contrast with the marching-orders of the Master, should be avowed by the promoters themselves. The *direction* in which the Romanizers are to move is stated, but the terminus is judiciously left out of sight. These are the avowed tactics:—

"This, then, is the thing to do. Let the advanced posts remain as they are. Let each of these which is a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain. Let a gradual change be brought in. A choral service, so far as Psalms and Canticles are concerned, on some week-day evening, will train the people to like a more ornate worship; and that which began to be an occasional luxury will soon be felt to be a regular want. Where there is monthly communion, let it be fortnightly; where it is fortnightly, let it be weekly; where it is weekly, let a Thursday office be added. Where all this is already existing, candlesticks, with *unlit* candles, may be introduced. Where these are already found, they may be lighted at evensong. Where so much is already attained, the step to lighting them for the Eucharistic office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance in the same direction can be made, and that without any offence taken."

In the great majority of the churches of the Establishment, some steps in this march have been taken. The peril is not so much in what has been adopted as in the acceptance of the principle of gradual transformation. Whereto we have attained, we easily justify to ourselves. One thing becomes familiar, makes the next thing less strange. If we strike a halt, we seem to condemn ourselves for having come thus far. There is a law of development that forbids our leaving the tower half finished. The evangelical portion of the Church of England has accepted rites and ceremonies and observances which, if proposed when Dr. Pusey wrote the above, would have met with the exclamation, Is thy servant a dog that he should do this thing?

—A VERY uncommon man is wanted for the vacant throne of Bulgaria. He must please the Czar of Russia; he must please Bismarck; he must please Austria; he must please the French ministry; he must please England; he must please Turkey; he must please Bulgaria. We doubt if such a man exists. Meanwhile, Bulgaria has gone on for three or four months without any King at all, and has gone on comfortably and prosperously. Perhaps the Bulgarians will begin to enquire if a King be so vitally essential. We recommend them to continue as they are.

—ANOTHER Polo accident is reported from Umballa. It may or may not be fatal; it is certainly serious. Are there too many officers in H. M.'s army? We have been told that there is a redundancy of colonels. Polo must not be given up.

—FROM a letter in the *Times of India* (an extract will be found in our Epitome) it is evident that the Total-Abstinence movement is steadily advancing throughout Guzerat.

—THE Kingship of Christ consists not so much in the assertion of authority as in conciliation. Christ wins the heart and invites us to follow him, and the commandments get done without our being aware of it. The Shepherd goes before the sheep and so wins them to the right way. The cross of Christ is his throne; sinners are drawn by the love there manifested. All who have to do with Christ's kingdom need to understand that it cannot be carried forward by dictation. It happens sometimes that missionaries have Christian workers under them who look to them for their pay, and they are sometimes led to think that they will get the best work done by the assertion of authority, by dictation rather than by love. But this is a mistake, we think. Discipline may be necessary; method is valuable; but the relation of master and servant is not that which should obtain between one servant of the Lord and another. We have always been much struck with Paul's method of guiding the Christian workers of his time. Here is a specimen:—

"As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time."

There is not the slightest trace of irritation, though it is evident that Apollos took a different view of his duty from what Paul did. This then is the apostolic style. In some institutions called Christian, all are expected to carry out the will of the superior, however much the party may believe it to be erroneous; in fact, it is judged a sin for the inferior one to take such a view of the will of the superior. In the Church founded by Christ, One is Master and all the rest are servants. The cause of Indian Missions will prosper when the bond that binds missionaries and mission agents is the bond of love.

—THE Rev. Mr. and Mrs. Hoskins of the N. I. Conference of the M. E. Church, have returned from a visit to America, in renovated health. They passed through Bombay the other day.

—THE Rev. Dr. Colin Valentine returned from Europe lately, and (with Mrs. V. and his sister) passed through Bombay last week on their way to Agra, where Dr. Valentine

will resume charge of the Medical School organized by him some years ago.

—WE are happy to mention that the Ch. Miss. Society in Western India have received an accession to their Mission staff, in the arrival of the Rev. J. A. Harriss.

—THE readers of the *Indian Christian Herald* are familiar with the contributions of "A Disciple," and must have been deeply impressed, as we have been, with the spirituality and earnestness that breathed in his communications. We are sorry to learn by a letter from Miss Mona Bose, Lahore, in the last number of the *I. C. Herald*, that this "disciple" has been called away from earth. He is designated Bro. N. G. Datta. He died on the 5th inst., triumphing in the grace of Christ.

—THE death of the Rev. A. A. Hodge, D. D., a distinguished theological writer of America, is announced. He died Nov. 12th. He came to this country in 1848 as a missionary in connection with the Am. Presb. Mission in N. India, and was stationed in Allahabad. His health failing he returned to America in 1850. He has been for some years Professor in Princeton Seminary. His "Outlines of Theology" are well-known and held in high estimation.

—C. some of whose letters have appeared in our columns, writes from Port Said to the Editor of the *New Dispensation*, urging him to visit Jerusalem and behold its present awakening from the sleep of ages to an era of rebuilding and extension, so that when he visits it again, in coming years, he may be able to appreciate the contrast. C. expects that Jerusalem will become larger than London; he looks for the literal fulfilment of Ezekiel's prophecy, when Jerusalem will reach to the Mediterranean sea.

—THERE was a great peril and a great deliverance in our lower harbour last Saturday morning. One steamer (the *King Arthur*) struck another (the *Zuari*) amidships and so took hold of her as to save her from sinking, until the passengers were all removed to the other vessel. The Captain of the *King Arthur* showed great thoughtfulness in not giving the order to back steam, and during the hour that the *Zuari* was kept afloat he appears to have managed admirably the transfer of the nearly 700 passengers to his own decks. It is supposed that very few comparatively were lost. The *Zuari* is one of Shepherd's coast steamers or ferryboats. We do not read of any pilot on board the *Zuari*. One would think that vessels having such a large human freight would be specially looked after by the Pilot service.

—NEXT week will witness the gathering of 200 delegates from all parts of India, at Calcutta, for the meeting of the National Indian Association. The National Mahomedan Association have declined to join, saying that they find no occasion to criticize the course of Government, believing that Government is giving its best attention to the subjects that are to be discussed in this Convention. It sounds strangely to hear the Mahomedans (by implication) rebuking the Hindus for want of loyalty.

—So many other things have engrossed our attention this week, that we have not time left to notice the little tract referred to in our last, but we hope not to fail to do so in our next. If we mistake not, it was noticed by us some years ago.

—THERE has been a rupture in the Ministry; Lord Randolph Churchill cannot 'pull with his confreres, or perhaps they cannot with him. He is an *enfant terrible*, accustomed to have his way, and it is often a way that does not commend itself to others. A good many however agree with him in his objection to an enhanced expenditure upon the Army and Navy.

—MISSIONARIES in Bombay and the friends of Missions have had the opportunity this week of meeting the Rev. F. E. Wigram, Hon. Secretary of the Church Missionary Society. We had the pleasure of being at a gathering where Mr. Wigram stated some of the impressions made upon him and some of the questions awakened by his visit to various Missions in S. India and Ceylon. At his request, some of the missionaries present, of different denominations, expressed their views on the points mentioned. Mr. Wigram is one of those who believe that no questions are more worthy of profound study than these which relate to the diffusion of the Gospel and the planting of the Church of Christ in foreign lands. By diligent and long-continued attention to the subject, Mr. Wigram has fitted himself to make the most of the opportunities which his present tour is giving him.

—THERE was a very large gathering of ladies and gentlemen of various nationalities at the Lodge, Girgaum, on Wednesday last, to witness the Prize Distribution to the pupils of the I. F. N. S. and I. Society's Girls' School, under the excellent care of Miss Crittall. The Rev. R. A. Squires gave an encouraging account of the work done in the School the last year. The Government Grant was nearly double that of the previous year. We congratulate all concerned on the good standing attained by this school.

—THERE was a Christmas Treat at the Free Church Boarding School, Girgaum, last Tuesday. Numerous friends of this most useful institution were present, 'rejoicing with those who rejoice.'

NOTICES OF BOOKS AND REPORTS.

"Paradise Found: The Cradle of the Human Race at the North Pole." By Wm. F. Warren, President of Boston University. London, 1885. We confess that since we first saw a notice of this publication, we have been impatient with the idea set forth in it. The ingenuity of the present day delights in tasks that nobody ever thought of undertaking, and the greater the difficulties of proving the position taken up, the greater the occasion for the display of astuteness and acumen. It seemed to us that a man of great reasoning power had been attracted to this scheme of a North Pole Paradise, simply because all things disfavoured it. But having read the book, we are free to confess that very respectable reasons are presented for the theory. There is a great deal in the book that does not, in our estimation, weigh much as proof or corroboration of the point in question; but abstracting all this, there is still enough to invest it with plausibility. We cannot undertake to follow the writer over the wide area in which he carries on his researches; suffice it to say that he discusses the results of explorers, historic and legendary; the results of theologians; those

of naturalists, ethnologists, &c.; the testimony of scientific geology, of astronomical geography, physiographical geology, prehistoric climatology, botany, zoology, anthropology, &c.; Ancient Japanese thought, Chinese, Hindu, Persian, Assyrian, Egyptian, Greek thought. He takes the reader to the North Pole of an age when the climate was temperate, and shows him the heavens and revolutions of sun, stars, &c. Modern scientific explorations have made it evident that what we call the Arctic zone was not so very long ago inhabited by animals and stocked with plants that are now found chiefly in equatorial regions. During the years that have elapsed since the Russian conquest of Siberia, useful tasks from more than 20,000 mammoths have been collected, and this estimate even is considered much too low. So that the fact that the region near the pole was temperate at a comparatively modern period, is not to be questioned. The daylight of that region extends through about ten months of the year. Ancient mythologies are to be consulted with caution, for the mind of man was as romantic in early days as now, only it then had no avowedly fictitious department of literature, and it was in the department of Sacred Literature that the romantic turn found its expression. Still, we remember to have puzzled ourselves to know what conception was in the mind of the man who pictured Mount Meru as being circumambulated by the heavenly bodies. Professor Warren makes this plain, with his mountain at the North Pole, pointing to the Polar Star. With regard to the Rivers Euphrates, &c. &c., Dr. Warren reminds us that men who migrate to new countries often give the proper names of the country left behind them to the places and rivers of their new home. Perhaps the theory of this book may derive some countenance from what Peter says in his 2nd Ep. ch. 3: 5, 6. "By the word of God the heavens were of old and the earth standing out of the water and in the water: whereby the world that then was, overflowed with water, perished. But the heavens and the earth which are now, by the same world are kept in store." Here we have the antediluvian world spoken of as the world that then was, and the present is distinguished from it as the world that now is, the reference being not merely to the population, but to the place of habitation, "the heavens and the earth."

"Report of the British and Foreign Bible Society" 1886. Though 82 years old, this Society has not fallen into 'the sere and yellow leaf.' Far from showing any signs of decrepitude this octogenarian is going from strength to strength. The volume containing the Report is a *stunner* to one who feels called upon to give an account of its contents. Its field is the world, and the record of its operations takes one through all the regions of the earth. One is prepared to pass in geography, ethnology and perhaps some other sciences, after traversing this volume. The illustrative maps, beautifully executed, pass us on from France to Austria, N. Russia, S. Russia, Turkey, to Africa, Arabia, India, Asiatic Archipelago, China, Japan, Australia, W. Indies, &c., &c. The issues (Bible and portions) reached the enormous total of 4,123,904 copies. Total income,

£238,391. Encouraging progress in the circulation of the SS. in Russia is reported. The list of languages of dialects into which the Bible has been rendered, reaches the figure 277.

INTERNATIONAL BIBLE STUDY.

December 26, 1886. — *Review of the Quarter.*
See last Guardian.

January 2, 1887.—*Gen. 1: 26-31; 2: 1-3.*

"AND God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth."

Here is a record of the fact that there was, before the creation of man, an avowed purpose on the part of God to make man. This was before the creation of man. The world had been fitted for the abode of man; the inferior animals had been brought into existence; the time had come for the creation of the being who, unlike all the rest of this world's inhabitants, was to be in the image of God; but before the creation of man there was an expression of the divine purpose to create him. This is very different indeed from the speculation which is called evolution, which, discarding the axiom, From nothing comes nothing, substitutes for it the grand principle, From nothing comes all. Man was designed to be and God was his designer.

This doctrine of evolution (if we may dignify as a doctrine that which has no proof) availed itself of the exegesis which found in the six days great geological periods. Men traced a development from the lowest to the highest forms of life, below man, and not finding in geology any trace of a divine interposition at the beginning of the six days, very naturally sought to bring the crowning work of those days into the same system. If the least can produce the great and the great the greater, why should not the greater produce the greatest?

But the six days' work is very different from the record of the rocks. The world, with its rocks and various strata, fossiliferous and nonfossiliferous, were already in existence when the work of fitting the earth for man was undertaken. It is not creation that is described here so much as the arrangement of created things for a grand purpose, the introduction of man upon the earth. All the periods demanded by geology preceded the moment of time referred to in the 2nd verse, when the earth was *thohu wa bohu*, formless, denude of life, enveloped in dense vapours impenetrable to light, without an atmosphere in which these vapours could rise and consequently without a sky for the sun, moon and stars to dwell in. *Ex nihilo, nihil fit*; but "of Him and through Him and to Him are all things."

"So God created man in his own image, in the image of God created he him; male and female created he them." 27.

Here for the first time in the account of the six days' work, (3-28) we have the word 'created' (Heb. *bara*.) The notable thing is that man is made in the image of God, in the similitude of God. If man had continued faithful to God, he would have found in himself the best revelation of God. Only, it should be borne in mind,

that man is not made introspective; he was not designed to be an object of complacency to himself. God himself was his companion in the beginning. It was the similitude of nature that made communion possible. Wisdom communes with wisdom, justice with justice, truth with truth, memory with memory, imagination with imagination, hope with hope, faith with faith, choice with choice, and freedom with freedom. The lost image of Paradise is restored in Jesus Christ; and the proof that man was made in the image of God is found in the fact that God was manifest in the humanity of Christ.

Briefly it is here mentioned that God made the sexes when he made man; but in the 2nd ch. the matter is more leisurely stated, and the formation of the woman from the man is expressed.

God blessed them and empowered them to be fruitful, to multiply and replenish the earth and subdue it. (Psalm. 8, Heb. 2.) This was not forfeited when man sinned. The turpitude of sin is in the greatness of the qualities and powers committed to it, and prostituted by it to its base ends. To man was given for food the products of the earth; the world is his garden; the vegetable world was at that time ample for the appetite of man.

And God saw all that he had made, and found no fault with it. We have the highest of all attestations to the fact that it was good, suitable for the high ends for which it had been brought into existence. There was no evil, and nothing that necessitated the existence of evil.

"And the heavens and the earth were finished and all the host of them." The seventh day witnessed the withdrawal of God's hand from the work in which he had been engaged, of producing and equipping a world where man should undergo his trial. And he blessed the seventh day and hallowed it (sanctified it) because that in it he rested from all his work which God had created and made.

God addresses men in the language of men, and uses terms fitted for their apprehension. He wanted first to show those whom he addressed in this revelation, that the Creator is a personal being, having a will and the power of carrying out that will ruling his subject man not by coercion, but by moral motives. These primitive and elementary ideas are made conspicuous here. Man would know by experience that a season of rest is made beautiful by work going before, and he is allowed to transfer these ideas to the Creator, that he may illustrate the sanctity which belongs to the seventh day.

The Bombay Guardian.

SATURDAY, DECEMBER 25, 1886.

GO, CALL THY HUSBAND.

"Go, call thy husband, and come hither." These words of Christ to the Samaritan woman, were taken as a text for a sermon preached at Sudbury, by the Rev. C. J. Stower, Vicar, to bring out the contrast between Christ's method and Rome's method. Dr. Parker has come forward in the *Times* to defend the course pursued by the

Romish clergy in receiving a married lady to the Church without the knowledge of her husband. Says Vicar Stower :—

Would it not have been better, fairer, more honourable, more in the spirit of the Master, if the Priest and Cardinal before entering into secret counsel with this married woman had first said, "Go, call thy husband?"

We have drawn attention to the circumstance that Christ, at the close of his ministry, called the attention of his enemies to the fact that "in secret he had said nothing," and the minister of Christ, having the Spirit of Christ, should be able to make the same challenge. Throughout the New Testament, the true disciples of Christ are characterized as "children of light," "having no fellowship with the unfruitful works of darkness," "walking in the light as he is in the light." Works of darkness, are works that are veiled from observation, kept secret, works that are not fitted for the light. Sometimes our Lord was alone with the Apostles, but he took care to guard against the idea that there was any esoteric doctrine in Christianity, by authorizing them (in the presence of the multitude, Luke 12:1) to declare in the light what they had heard in darkness, and to proclaim from the housetops what they had heard in-doors. They were not to hear in darkness what they could not declare in light. Dr. Parker says that a Protestant clergyman would be perfectly right in acting as the Roman Catholic priest had done who had received into the Romish Church, clandestinely the wife of a "staunch Church man." We certainly differ from him here. It is the duty of the preacher to declare the Gospel to every creature; but the Gospel is glad tidings of salvation by faith in Jesus Christ, not salvation by joining this or that Church; and it may be the preacher's duty to baptize those who profess to be trusting in Jesus, but not certainly within closed doors. The confession of the New Testament is confession before men. If a private confession of faith had been recognized by Christ, thousands of primitive Christians would have been saved persecution, but the Gospel would soon have been like a river lost in the sands of the desert. It would not have lived. There was Jesuitism among the Jews in the days of our Lord. There were those who persuaded themselves that the cause of God was advanced by secrecy. Our Lord said to his followers, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known." These persons "did their works to be seen of men;" "they made broad their phylacteries and enlarged the borders of their garments." They got themselves up religiously. They had a religious costume which seemed to say, I am a holy man, a man set apart for God. They "loved the chief places in the synagogues, and to be called Rabbi;" and they "shut up the kingdom of heaven against men, neither going in nor suffering to go in;" withholding the truth of God and offering their own traditions instead. Our Lord tore the mask from those contemporaneous Jesuits; he said to them plainly; "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." All this comes of making more of our own system, our own church, than of the truth of God. These Pharisees persuaded themselves that their

religious reputation was a matter of the highest importance, and that the highest interests of humanity and of true religion were bound up with it; so they very conscientiously concealed from the public what would be likely to prejudice them in public estimation. They that were so clamorous to have the Lord of glory crucified, would not cross the threshold of the uncircumcised Pilate. That generation has not yet passed away. There are still many whose conception of Christian service permits them to cover up much more than they reveal; who allow their ear to drink in a thousand infamies which their tongue may not repeat. How sublime in comparison is the religion which disclaims all secrecy and underhand procedure, and requires its adherents to walk in the light as God is in the light. Can we wonder that even a Pope of Rome was led to fling his thunderbolt against this system, or that one by one, all the Roman-Catholic countries of Europe should banish these lovers of darkness from their territories? John, in his Apocalypse, saw in the far future one of the heads of the Roman power as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast.

PRIMITIVE PROTESTANTISM.

We learn something about the seven churches to which the seven epistles were sent by the Head of the Church through his servant John, from the contents of the epistles themselves. We learn not merely that they were situated in different localities in the strip of country between Ephesus and Smyrna, but that they differed from each other in their good and bad qualities, in their attainments, characteristics and the like, and also with regard to what was taught in them. In fact they differed from each other, as the principal evangelical denominations of evangelical Christians differ from each other now-a-days. In one Church the doctrine of the Nicolaitanes was utterly rejected and repulsed; in another that doctrine, whatever it might be, was allowed. In the Church of Pergamos the doctrine of Balaam was taught, in that of Philadelphia there is no trace of it. In the Church of Thyatira some female teacher, claiming to be a prophetess, taught and seduced the Lord's servants to commit fornication, and to eat things sacrificed unto idols. This last expression would indicate that the class of errors deprecated consisted in unhallowed association with heathenism, some concessions to popular prejudice that would save them from persecution. The word fornication would be applied to forbidden marriages; marriages with the heathen, or with persons divorced for inadequate reasons, or the retention of a concubine; or it may be used in a spiritual sense, as when a Christian took part in heathen festivals. Balaam's sin was in relying upon an earthly potentate; the alliance of religion with a Government prepared to persecute the true people of God; the alliance of church and state for the promotion of the state's own policy; an attempt to serve God and Mammon. In the beginning this would show itself in unworthy compromises with the spirit of the world; concessions made with a view to

conquest. Well, the point we are making is this, that there were obvious differences in the different churches; and on the supposition that the peculiarities pointed out became the abiding characteristics of the churches, then it would be proper to speak of these churches as denominations. Some tolerated teaching which others would not. Both the doctrine and the practice of some were much more agreeable to the Master than the doctrine and practice of others. Some churches were more Protestant than others, and are commended of the Lord because they are. They cannot bear them that are evil, them whose ways conflict with the ways set forth in the New Testament. Some think they are saying a smart thing when they say that Protestantism began three centuries ago. These earliest churches, in whom the Lord Jesus showed such a deep interest, were Protestant. The true watchman, as described in Ezekiel, delivers God's testimony concerning the gainsayers as well as his testimony concerning the obedient.

In these seven churches we find substantially the photographs of all churches that are recognized of the Master. These epistles are for the instruction of Christians of all ages down to the time when our Lord's prayer for the union of his people shall be fulfilled. The Lord recognizes in these churches the right of private judgment, at the same time that he emphasizes the responsibility attached to it. "Thou hast tried them which say they are apostles and are not, and hast found them liars." Those who came to them in the name of the Lord, they proved by the Scriptures, as the Bereans did when Paul came to them with the Gospel, and they found that those persons were not led by the Spirit of Christ, and thus they were in a position to reject them and protest against them.

Observe that each of these seven churches was compelled to take knowledge of the fact that the Master stood in the same relation to all, and was equally concerned for all. There were obvious differences among them, yet there was one Lord and Master of all. He that spoke to the Ephesians was He who walketh in the midst of the golden lamps. When he spoke to Ephesus he was not oblivious of the six others, but sought to show that all were alike near his heart. John was not instructed to write seven different epistles and send them, but to write the whole in a book and send it to the seven (1:7.) Jesus now walketh in the midst of the seven golden candlesticks, or lamp-stands. He would have his people realize that wherever there is a true church, a body of Christians, defective indeed, but united to him by faith, there is he in all his fulness of governmental and remedial power. The idea that there should be a Vicar of Christ over the churches, implies the previous submersion of the glorious truth that Christ is present with his people always even unto the end of the world, and walketh in the midst of the golden lamp-stands. And each church hearkens to what the Spirit says unto the seven. As each receives Christ so each receives all who receive Christ.

PRAYER is not a certain number of "ohs" and "ahs," and "forever and forever, amen." God directs us to ask for what we want. Away with all the meaningless, rigmoroles that people sometimes call prayer.

PLAIN PAPERS ON SCIENCE AND RELIGION.

VI.

The Existence of God.

C. THE TELEOLOGICAL ARGUMENT.

OUR next step is to consider the argument based upon manifested design in the universe, usually called the Teleological Argument (from *telos*, end, and *logos*, discourse), implying that there are *purposed* ends in creation. It may be regarded as a second branch of the general Cosmological Argument; the first, the *Ætiological* (from *aitia*, cause,) having been discussed in the previous paper.

It is not claimed for this, any more than for any separate, kindred argument, that it absolutely *proves* the existence of a personal Deity; but we do claim that it furnishes presumptions and probabilities that have *all the force of demonstration*, and that in conjunction with other arguments usually adduced, it leads to the irresistible conviction of the existence of an intelligent Creator.

In its simple syllogistic form, as commonly stated, the teleological argument is as follows: The manifestation of design implies an intelligent designer; the universe manifests the presence of design; therefore the universe must have an intelligent author. That is to say, Intelligence in the *effect* implies intelligence in the *cause*.

It is objected by some that the term 'design' in the foregoing familiar syllogism is used so loosely as to vitiate the argument. If the reader will only remember that the term is used as a sort of handy abbreviation for *evidence in nature of a designing mind*, there will be no difficulty. The design itself is not in nature, but in the mind of which nature is said to be the production.

But the argument may be outlined in a different form, thus: Every plan or contrivance for the accomplishment of a definite purpose, proves premeditation; every instance of premeditation proves the existence of a personal intelligence prior to the conception of the plan; therefore the contrivances, plans, and purposes perceivable in nature prove the pre-existence of an intelligent Being who conceived and formed them. In other words, The existence of the physical universe as it is known to us, supposes the pre-existence of a *mind* capable of conceiving the whole, and of a *power* able to embody and realize the conception.

Still further, that unscientific minds like that of the writer himself (which, be it remembered, he has particularly in view) may get as clear a grasp of the argument as possible, it may be permitted to present it in still another form, namely: The universe furnishes what are claimed to be unmistakable and indisputable evidences of design, purpose, intentioned combinations, correlations and adaptations, sublime order, intricate contrivance, beneficent consequences and useful ends; and must therefore be the effect, the work, the product of a First Cause that is an intelligent personal Being. This is in substance the doctrine of *final causes*—intentioned definite ends. Sometimes the general argument is divided into two or three, founded on different phases of the phenomena of nature; but we prefer to take it in its general unity, and, in the interests of simplicity, include the whole in the term—the DESIGN ARGUMENT.

PERCEPTION OF DESIGN POSSIBLE TO ALL.

The perception of design in any thing is not a matter of science, but solely of common sense. Design is not solely discoverable by science, nor proved by argument; it is apparent on inspection. A coolie's superficial inspection of a printing press which he has never seen before, convinces him at once that it was designed. He sees it worked, and the conviction is deepened. The conviction may be strengthened still more if a practical printer

bring to his notice the complex details of contrivance, adaptation, and adjustment of its many parts; but the immediate inference of design itself, the conclusion that the machine was designed, or had a *mind* behind it, is perfectly possible to the coolie without any assistance from the printer.

Looking out upon the universe, the least cultured mind is capable of perceiving instances which give the impression that they are manifestations of design. By closer inspection and more prolonged study may be seen complex harmonies, adaptations, and contrivances, that bear on their very face, as it seems to many, the evidence of a pre-arranging, intelligent mind. The naturalist, chemist, or astronomer, from more thorough study and closer observation, may enable us to perceive these contrivances, adaptations, etc., much more clearly, and to see many more of them; but the fact of design itself is apparent to the reflective power without scientific assistance.

It cannot be denied, that within the sphere of human activity and experience, order, contrivance, and adaptation irresistibly impress us with the conviction that intelligence has been at work in their production. A very slight degree of any of these features is sufficient for the purpose. So simple an adjustment as that of a barrel to the sloping roof of a house on which the rain falls is sufficient to suggest intelligence with a strength of conviction that cannot be overturned by argument. So long as the mechanism or arrangement or fashioning is of the kind which we know men to be accustomed to produce, we draw our inference of intelligent purpose or design with absolute confidence. It rests of course on an assumed analogy. We are conscious of an intelligence in ourselves, by the action of which such things are produced; we know of no other cause besides intelligence which ever originates such things; and hence, whenever we meet with such things, we leap instinctively to the conclusion that they were the offspring of minds like our own. So the habit of inferring mind from the phenomena of order, contrivance, adaptation, etc., grows upon us, and roots itself in us as the result of a primary, constitutional tendency or principle of our thought.

RECOGNIZED BY GREAT MINDS.

This is one reason why the Design argument has always been regarded as one of great force. Kant, the great metaphysician of the last century, while denying the validity of such proofs in general, says regarding it: "This proof is the oldest, the clearest, and the best adapted to the general understanding. . . It brings out reality and purpose where our observation would not of itself have discovered them, and extends our knowledge of nature, by exhibiting traces of a special unity, whose principle is beyond nature. This knowledge, moreover, directs us to its cause—namely, the inducing idea, and increases our faith in a supreme Originator to an almost irresistible conviction."

The ancient philosophers perceived the strength of the teleological argument as clearly as those of later ages. Socrates affirmed that "there are purpose and design in every part of the animal frame;" pointing to the eye of man with its delicate structure, and to the eyelids which open and close for the protection of the organ; to the ear, which collects the sounds and keeps them separate; and to the teeth, which in front are fitted for cutting and behind for grinding. Plato, in the *Timæus* and the *Republic*, not only affirms that this world must have had a cause, and speaks of that cause as the Eternal Maker and Father of all, but further declares that "there is an idea which has been in or before the Divine Mind from all eternity, which is the pattern after which all natural things are formed, and to the contemplation of which the soul of man made in the image of God may rise as its

highest exercise." Cicero says: "What can be so clear, when we look at the sky and the heavenly bodies, as that there is some deity of surpassing mind by whom these are governed? . . . If any one doubts this, I cannot see why he should not doubt whether the sun exists." This famous thinker, who thoroughly mastered the whole Epicurean system, avowed that he would as soon believe that the Iliad of Homer was written by shaking together the letters of the Greek alphabet in a bag, as that this universal frame arose out of blind chance!

Lord Bacon, whose official life was sadly marred by meanness, but "whose literary and scientific works are everywhere irradiated by the powerful light of an intellect which towered over those of other men," said, in the words which are now so familiar: "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. And God therefore never wrought a miracle to convince Atheism, because his ordinary works convince it."

Coming to more modern times, we find men of the very highest scientific and philosophical eminence acknowledging the validity of the Design argument and confirming its value. Dr. W. B. Carpenter, a leading physiologist, in an able article on *Force behind Nature*, remarks: "I deem it just as *absurd* and *illogical* to affirm that there is no place for a God in Nature, originating, directing, and controlling its forces by His will, as it would be to assert that there is no place in man's body for his conscious mind."

In his Presidential Address to the British Association in 1871, Sir William Thomson uttered the following significant words: "I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Reaction against the frivolities of teleology, such as are to be found, not rarely, in the notes of the learned commentators on Paley's 'Natural Theology,' has, I believe, had a temporary effect of turning attention from the solid irrefragable argument so well put forward in that excellent old book. But *overpowering proof of intelligence and benevolent design lies all around us*: and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler."

To similar purport are the words of Dr. W. Siemens in his address to the British Association in 1882: "In the great workshop of Nature there are no lines of demarcation between the most exalted speculation and common-place practice, and all knowledge must lead up to one great result—that of an intelligent recognition of the Creator through His works." Equally explicit are the words of M. Wurtz in his opening address as President of the French Association, published in *Nature*: "It is in vain that science has revealed to it the structure of the world and the order of all the phenomena: it wishes to mount higher; and in the conviction that things have not in themselves their own *raison d'être*, their support and their origin; it is led to subject them to a First Cause—unique and universal God." Here we may also add the noteworthy admission of Professor Huxley: "The teleological (theistical), and mechanical (evolutionist) views of Nature are not necessarily mutually exclusive. The teleologist can always defy the evolutionist to disprove that the primordial molecular arrangement was not *intended* to evolve the phenomena of the universe."

Lord Chancellor Brougham, in one of his published works, affirms: "Not a step can we take in the study of science, in any direction, without perceiving the most extraordinary traces of design; and the skill every-

where conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, that we can feel no hesitation in concluding, that if we knew the whole scheme of Providence, every part would be found in harmony with a plan of absolute benevolence." The late John Stuart Mill, in his posthumous essay on *Theism*, while rejecting other arguments for the existence of God, allows that the Design argument does afford a presumption or probability in favour of a God, but one of limited power.

The first Napoleon can hardly be ranked either as a scientist or a philosopher, but he reasons after a fashion that stamps him intellectually strong. The historian, Thiers, records his words to Monge, the eminent scholar, in whose company Napoleon frequently was: "Listen," said the emperor, "my religion is very simple. I look at this universe, so great and vast, composed of so many parts, and so magnificent, and I say to myself that it cannot be the production of chance, but must be the work of some unknown Being, who is almighty, and who excels men in the same degree as the universe does our finest works of art. Look you, Monge, call in the assistance of your friends, the mathematicians and philosophers, and see if they can find more cogent and convincing reasons. Whatever you may set up to oppose them, you will not weaken them."

But I may be reminded that the opinions of men, however great and eminent they may be, are not argument. Quite true. But, as hinted in the introductory paper of this series, part of our purpose is to disabuse some minds of the idea that all the great thinkers are hostile to Christian beliefs. A few testimonies have been introduced to show the trend of the famous minds of different ages and various civilizations, and also to show the admissions which antagonists are compelled to make.

We must defer entering on our argument until the next paper. Our purpose is to approach it from several points, dividing it into what may be termed sub-arguments, so as to render it the more easily apprehended by those who are not adepts in the methods and terminology of philosophy. In subsequent articles the arguments which may be legitimately based on the laws, the forces, the adjustments and adaptations, the combinations, contrivances, collocations and correlations found in nature, will be considered.

J. E. R.

(To be continued.)

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculia Club.)

Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7.30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9.30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7.45 p. m. Sunday-school, 9.30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7.45 p. m. Sunday-school, 9.30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7.30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3.30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7.30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

Watch-night Service, Friday, 10 p. m. at the M. E. Mazagon Church. Also, at Grant Road Church, at 9.30 p. m.

The Rev. Dr. Narayan Sheshadri will preach in the Grant Road Church, to-morrow, 11 a. m.

Epitome of News.

SATURDAY, DECEMBER 18.

—*Sind Gazette*: From Pale, a railway station on the direct line between Delhi and Baroda, to Umurkot in Sind, is a distance of 230 miles, and from Umurkot to Hyderabad is about eighty miles more. The construction of a line of railway, then little more than three hundred miles in length, through a country offering few engineering difficulties, would bring Kurrahee into direct railway communication with Bhurtore and Agra on the one hand, and with Rewaree, Goorgaon and Hansi on the other, tapping thus the great grain-producing districts of the southern portion of the Punjab and the adjacent districts of the North-West Provinces, and shortening the distance of these from a seaport by at least 250 miles. The same line would give us a postal communication with Bombay.

—*N. Y. Independent*: The murderers of the Rev. Mr. Haddock, of Sioux City, are being hunted down. An extensive conspiracy has been brought to light, showing conclusively that saloonists instigated and committed the murder.

—Same: Professor Haupt, of the department of Shemitic Languages in Johns Hopkins University, announces that the month of January will be given up to a special course in Assyriology. Instruction will be free, and teachers, clergymen and others interested are invited to attend. They should send a notice of their intention to the registrar of the University. The book which beginners will use is Delitzsch's "*Assyrische Lesestücke*," third edition, at a cost of six dollars, sent to the new Book Department of the University. They can learn the beginners' alphabet before going. Some knowledge of Hebrew is presupposed.

—*The Bar*, an American liquor organ, says: "It is not the saloon that makes the sot; it is not the saloon that wants him. He is out of place in it, in the way of the patrons who go there to rest and be refreshed."

The saloon makes him and then disowns him, which is rather mean.

—The Hon. Mr. Forbes-Adam has been re-elected Chairman of the Chamber of Commerce.

MONDAY, DECEMBER 20.

—*Indian Spectator*: A number of men have been tried and sentenced on a charge of preventing a neighbour from patronizing the Abkari Department. So that virtually the position, so far as the ignorant ryot can see it, is this—Government have a huge liquor-selling

business which, as a Government, they wish to develop. They begin by making a monopoly of it, driving away smaller competitors in the British territory as also in the neighbouring States. Then, they dictate their own terms, as to quality, price, and so on, and when these do not suit their customers, who make a *bandobast* amongst themselves not to buy liquor on such terms, even if they are to die for want of it, Government haul up the prime movers as offenders against the peace and the health of their subjects, and send them to jail as a warning to others. This is a primitive mode of business, before which even the Marwari, with all his sharp practice, would have to bow his head. Be it known hereafter that for any subject of her Majesty in Bombay to be loyal, he must drink the *sirkari* liquor at a particular shop and at a particular rate fixed by the *mabap sirkar*. The Collector Bahadur, of course, repudiates such an idea—has he not declared that people are at liberty to buy or not to buy liquor? But he is too shrewd not to see that the sending of a few important villagers to jail is sure to force the whole community to the conclusion that the buying of liquor is essential to loyalty and good conduct in rural life.

—*Bombay Gazette*; Calcutta, 18: The National Mahomedan Association has resolved not to take part in the proceedings of the National Congress. In a letter they say that they have so decided because, first, there is no question in the Congress list which in their opinion is not receiving the attention it deserves from the Government of India and the Government in England; secondly, they are satisfied that no good can result from any attempt to force the hand of Government on important questions. Indeed, they think that the circumstances of our common country are such as to suggest to all interested in its welfare a policy of confidence in Government. The Mahomedans have every hope that a full measure of liberal treatment will be accorded them, and while they have at heart the welfare of the people as much as any other public body, and as fully appreciate the necessity for wide and liberal administration, yet they can see no possible advantage to the country or community from the present movement.

—Lieutenant J. H. Dyer, 17th Lancers, stationed at Lucknow, was riding from the barracks on Wednesday afternoon last, when he fell from his pony and was killed instantly. His neck was broken. The deceased had only been in the service a little over five years, having joined his regiment in July 1881.

—*Times of India*, Madras, 19, speaking of the late Mr. Church: Exposure at the recent breach on the North-West line and anxiety to get matters straight for the Viceroy's journey across the breach, and failure to take rest after hard work, produced exhaustion of the brain. He was seized with apoplexy at 7 o'clock on Thursday morning and never recovered consciousness.

—*Bombay Institution for Deaf-Mutes*. We are requested to insert the following notice: The above Institution has been established for the education and training of deaf-mute children, and pupils of every class and denomination are admitted to the benefits of the School. From those who can afford to pay, a small fee is required, but indigent children are received gratis. Except in the case of Christian pupils, the course of instruction is strictly confined to the secular branches.

Throughout the whole of India there are no fewer than 250,000 deaf-mutes, and of this number there are upwards of 16,000 in the Bombay Presidency. The Institution at Grant Road is the only establishment in the country for the education of this class of children.

The Committee of Management earnestly appeal to the parents and guardians of deaf-mute boys to avail themselves of the advantages which the Institution offers, and at the

same time would call upon the benevolent public for pecuniary aid.

Copies of the prospectus of the Institution and all necessary information respecting the admission of pupils may be had on application to the Principal, Mr. T. A. Walsh, Grant Road, Girgaum.

—The *Str. King Arthur*, Capt. Raffin, Bombay Persian S. N. Co. was leaving our harbour, when she came into collision with a coasting steamer. Capt. Raffin gives this account of it: "We got under way at 1 a. m. on the 18th, and about twenty minutes afterwards, we sighted what appeared to be a *padow*, showing a very dull white light on her port bow about half a mile off. The whistle was blown to call his attention, when he suddenly starboarded his helm and attempted to cross our bows. Seeing this the pilot ordered the engines to be stopped and reversed. The order was obeyed at once. The collision, however, was unavoidable, as he came on and our way had not been stopped. The other steamer showed no side-lights; and it was only when he starboarded her helm that all on board the *King Arthur* could see by her length and her cabin lights that she was a steamer. We struck her amidships, and then she reversed her engines. We stopped our engines immediately and then ordered them to be put slow ahead, so as to keep both the steamers locked to enable us to save as many lives as we possibly could. Two boats were lowered, one on either side, to stand and pick up any passenger that might drop overboard. Everything on board the *King Arthur* was done in the most orderly manner; I and the officers, assisted by Mr. Tomlinson, the apprentice pilot, and a portion of the crew were passing the passengers of the *Zuari* along on both sides on the vessel. I am certain not a soul went overboard. Six hundred and sixty-seven people were saved. After the *Zuari* had her decks cleared of all the passengers, I boarded her with a lantern and searched her completely."

Four bodies were found of persons crushed in the collision. As soon as the *King Arthur* was disengaged from the *Zuari*, the latter went down. The captain, mate, engineers and fireman of the latter were picked up in a boat.

TUESDAY, DECEMBER 21.

—*Times of India*: After a fortnight's absence from Bombay Lord and Lady Reay return to Bombay this morning. At Rajkote, at Junaghur, and at Bhownuggur they have had the opportunities of studying native life as it exists in the best Native States, and they have made the personal acquaintance of all the leading princes of Kattywar. At Rajkote alone they met H. H. the Jam Sahab of Nowanuggur, H. H. the Thakore Sahab of Bhownuggur, H. H. the Thakore Sahab of Dhrangadhra, H. H. the Thakore Sahab of Morvi, the Thakore Sahabs of Limbdi, Rajkote, and Wadhwan, the Thakores of Lakhtar, Sayla, Wala, and the Chiefs of Jasdhun, Manavadar, Muli, Malia, Jedad, Gavridad, Katharia and Pal, who had all assembled in camps of their own to do honour to his Excellency the Governor on the occasion of delivering to the popular ruler of Bhownuggur the insignia of the G. C. S. I.

—M. Remenyi, the violinist, thus testifies of the Japanese:—

The only country in the world where grace and originality and inborn artistic feeling and touch—I might say unknowingly, do exist in the masses, and not sporadically, is Japan.

WEDNESDAY, DECEMBER 22.

—A St. Petersburg correspondent telegraphs that the Transcaspien railway is now almost completed to within thirty miles of the Amon Daria.

—The Rev. Francis Tucker, B. A., probably the oldest minister in the Baptist denomination, died suddenly on Saturday, the

27th ult., at Wanstead, in Essex. He was born in 1813, and in 1842 went out to India as a missionary, representing the denomination to which he belonged. Returning to England through ill-health, he became minister of Union Chapel, Manchester, where he held the pastoral charge for fifteen years. Subsequently he removed to Camden-road Chapel, in North London, where for twenty-seven years he successfully filled the pulpit. He retired from the latter place in 1884, when he was presented with a testimonial and a purse of £2,000; and notwithstanding his age, has been engaged during the last two years continuously preaching in the various Baptist and Congregational chapels throughout England.

—*Indian Witness*: The distribution of prizes to the Calcutta Boys' School and the Calcutta Girls' School, in the Town Hall on Tuesday, was a very gratifying occasion to us, and, we are glad to believe, scarcely less so to the friends who thronged the great building.

The Girls' School has been in possession, during the year, of the magnificent new building that was announced at last year's distribution. Now the Boys' School will meet, after the holidays, in the three-storeyed edifice at 11, Municipal Office Street, which ambitiously overtops the "Whiteley's" of Chowringhee. In that fine building, and with the present full tide of energy, the Boys' School may achieve the difficult task of running the Girls' School a close race in 1887. Both schools will re-open on the 19th of January.

—*Makhzan-i-Masahi*: We are glad to hear that Rev. F. H. Baring is coming back to India to engage in missionary work. He will devote himself chiefly to publication work, residing at Allahabad and Mussoorie. Mr. Baring came to India first in 1872 and was for some years a missionary of the G. M. S. at Amritsar. He is a son of the late Bishop of Durham and cousin of Lord Northbrook. He will be warmly welcomed back by the missionary body in North India.

THURSDAY DECEMBER 23.

—*Pioneer*: Nothing affords a more striking testimony to the wisdom of Lord Reay's rule in Bombay than the excellent relations he has established with the native Chiefs in various parts of the Presidency and the success he has met with in inducing them to adopt an enlightened policy in their government. A signal instance is that of the Thakore Sahab of Bhownuggur. On the 10th of December his Highness was invested with the K. C. S. I., and from that date he has announced the abatement or abolition of the most vexatious imposts. In former times *chowth* to the amount of 25 per cent. was levied on all sales of house-property. This tax had been more recently reduced to 6½ per cent., and it has now been brought down to 3 per cent. The tax on marriages and the market duty on the sale of mangoes have been abolished altogether, the customs duties at the port of Naleeja have been materially reduced, and the import duty on sugar at the port of Bhownuggur has been cut down by one-half.

—*Times of India*: Mr. Adamjee Peerbhoy, with the full approval of the committee and with a kindly thought well worthy of imitation by our other wealthy fellow-citizens in the case of other similar institutions at this season of the year, on Tuesday gave a tea-party to the children of the Indo-British Institution, many of whom are poor orphans, in the boys' school-room, which had been tastily decorated for the occasion.

—The *Str. Nizam*, with English Mails, left Aden for Bombay, Wednesday, 4 a. m.

—Mr. Garraway, Royal Irish Regiment, met with rather a bad accident while playing Polo at Umballa on the evening of the 17th instant. Another player's pony, somewhat a puller, collided with his, and Mr. Garraway was thrown. He was picked up insensible, having sustained severe injuries to the head—one account states a fracture. He slightly recovered conscious-

ness on Saturday morning, and hopes are entertained of his pulling round. Captain Dalbiac, who fell in Thursday's chase, is also doing well.

—At the invitation of Mehemed-Zeki Pasha, the military commander in Tripoli, Barbary, the head of the "Madressa," or theological institution in that town (whence nearly 1,000 students are yearly sent into the interior of Africa as Mussulman missionaries, and at which the late Mahdi received his religious education), arrived at Constantinople some time ago and took up his quarters at Yildiz Kiosk, accompanied by a suite of 22 persons as the guests of the Sultan.

—L. R. J. in the *Times of India*: The Dorias, or cultivators of Guzerat, have all pledged themselves to abstain from intoxicants. Each one who breaks his pledge is fined Rs. 51 and is thrust out of caste until the amount is paid. An informer who detects a Doria in drinking is rewarded with a gift of Rs. 5. The penalty is very severe, but is rigidly enforced. The Dorias are usually poor, and to pay Rs. 51, almost, if not altogether, impoverished them. They seem determined to stamp this drinking habit out of their community. This movement has been in progress about six months and is also making considerable head-way among other castes. The Gholas, petty grain dealers, have followed the example of the Dorias, so also have the Dhabras or Machees, fishermen, and the Hindoo Khattrees, weavers of Bulsar. The influence of this movement has extended to many individuals of every caste, and bids fair to become almost universal throughout Guzerat. Day by day it is spreading in every direction. Already there is a marked improvement in the condition and circumstances of these poor people. They are daily increasing in prosperity and respectability. Formerly they were a miserable drunken set of people, ill clad and ill fed. They see the advantage they have received, and it is hoped they will persevere in the way they have chosen. It is true some of them have been persecuted by inspectors, dealers, and perhaps by officious Government officers. But they appear determined in their stand, and if true to their principles we know they will succeed, and become a prosperous happy people.

—Indore, 21st: Dewan Bahadoor Raghunath Rao of Madras, Minister-elect to H. H. Maharaja Holkar, arrives at Indore on Thursday next and assumes charge of his office on Friday.

—The report which reached Rangoon and India to the effect that, on the 7th ultimo, Lieutenant Leslie Fryer, 18th Bengal N. I., was killed in action, is, we are happy to learn, incorrect. His relatives in Madras have just received a telegram from the Adjutant-General Myingyan, dated 16th instant, stating "that Lieutenant Fryer was wounded in the left hand, and is now doing well in the hospital at Myingyan."

—*Indian Chr. Herald*: We welcome Messrs. Kerry and Johnson back to the field of their labours. Among the few Fathers of the Missionary Band left to us, they had been greatly missed. We are glad to hear that the London Missionary Society have sent out the Rev. Mr. Lequesne to prepare himself for the Bengali work over which the late lamented Mr. Payne had presided over quarter of a century. May Brother Payne's mantle fall on our young friend, who has our best wishes and prayers.

—Same: Last Thursday evening an Ordination service was held at the Free Mission Church, Cornwallis Square, at which our esteemed Brother Shib Chunder Bonnerjee was set apart for the work of the ministry.

—*The Rock*: It is unfortunate that such an Evangelical prelate as the Bishop of Rochester does not take a more decided stand with regard to the Ritualists in his diocese. Last Saturday he consecrated the new part of the Church of the Transfiguration at Lewisham. Upon the "altar" were at least thirty candles.

Crucifixes, and pictures decorated the church. A canopy was provided for his lordship; similar to those seen on such occasions in Continental churches. No wonder many people are driven into the ranks of Nonconformity, when such foolish practices as these are permitted. Ritualists seem to vie with each other in blindly imitating the churches of other countries; they display not the slightest sympathy with national customs and modes of worship.

FRIDAY, DECEMBER 24.

—Madras furnishes a remarkable instance of longevity. On Saturday there passed away at her residence in North Black Town, Mrs. Ursula Lucy Bachelor, who was born at Tranquebar in the year 1780, and was consequently 106 years of age. Though she had exceeded the allotted span of life by so many years, she enjoyed remarkably good health up to within a few days of her death and preserved the use of her faculties to the last. She was able to move about her house with tolerable ease, with the aid of a stick, and her eye-sight was remarkably good. The *Madras Mail* says she "had lost all her teeth, but extraordinary to relate, fine sharp teeth were beginning to grow, the points being quite visible. Her hair had become quite grey many years ago, and, strange to say, it latterly began to turn black again." She accidentally tripped a few days ago, while crossing a room, and hurt her knee, which caused her to be confined to bed. She gradually sank, and passed away quietly on Sunday evening. She married a soldier, and had fourteen children, two of whom survive her—one son and one daughter. Ten of the deceased's children died unmarried. The old lady had 16 grand-children, 33 great-grand children, and 9 great-great grand children.

—Deaths last week, 378.

—*Times of India*: Sterling Exchange has ruled very quiet all the week and close fully ½ below the quotations of last mail day. It is by some people considered fortunate for rates that the demand for Bank Paper has been so limited, otherwise the fall would have been much greater. The amount of Bills offering at any one time has never been sufficient to give any strength to Exchange. Business has gone on to a limited extent, and though rates have fallen they have done so very gradually.

—On Nov. 22 a large meeting was held at Uxbridge, to listen to a lecture on the subject of "British Rule in India, and in our Crown Colonies and Dependencies, in relation to Christian Missions and Social Purity," by A. T. Dyer. The Chamberlain of London (Mr. Benjamin Scott) was prevented from presiding by the state of his health, but a letter was read from him by the chairman, in which he said, "It is, indeed, painful to reflect that during the reign of such a sovereign the Queen's servants have made such terrible advances in the direction of state encouragement and licensing of degrading vice as are disclosed by the return moved for by Professor Stuart. The lecture which you are about to deliver will open the eyes of many, and perchance may enlighten our beloved Queen's, who surely is ignorant of what is doing in her name in lands over which she rules as a Christian sovereign." At the close of Mr. Dyer's lecture a memorial to the Government was adopted demanding the immediate abolition of the system of regulated vice in India and in all our Crown Colonies and possessions.

—Mrs. Humphreys in *N. Chr. Advocate*: The Pundita Ramabai has a unique plan for the higher education of native ladies. It may seem utopian to people here, but I do not see why, with some slight modifications, it may not be feasible. Her thought is to make it wholly unsectarian. This phrase means much more in India than it does here. It means that Brahmin and Buddhist priests, Mahomedan Moulvais and Christian clergymen shall

have opportunity to speak of the excellencies of their several systems of faith in the halls of the institution, but they shall not antagonize each other farther. Likewise the Bible, the Koran and the sacred books of the Hindus etc. shall be upon the shelves of the library. Absolute freedom of conscience is to be the rule but the management of the institution is to be Christian. High caste ladies can attend this school without breaking caste. All can receive the highest education they have capacity for, with the especial end in view of becoming fitted to do something useful by which they can earn their own living. The independence this will give them if they wish to embrace the Christian faith cannot be valued too highly. An institution of this kind would be much more likely to obtain pupils and support from wealthy Hindu gentlemen and ladies than a mission school. The plan will be placed before the American public in detail ere long, I believe, by the Pundita Ramabai, and undoubtedly will receive the careful consideration it deserves.

Selections.

A VANISHED RACE.

BY CANON TRISTRAM.

FROM a remarkably interesting lecture, delivered recently by Canon Tristram, LL.D., on "The Ancient Empire of the Hittites," (*Word and Work*) we take the following interesting passages:—

Before these discoveries (the recent discoveries we have already referred to in these pages) the only knowledge we had of the Hittites was from the Old Testament. The nation had disappeared as a nationality before Greek literature arose, and was forgotten when Herodotus wrote. The first allusion to them in Scripture is in Gen. x. 15, where Heth is said to be the son of Canaan. This distinctly states their non-Semitic origin. All critics are agreed in this. Sir G. Grove calls them a Hamitic race. Fifty years later, Abraham purchases a burying-place from the Hittites of Hebron (Gen. xxiii.). The existence of a Hittite colony at Hebron has been already explained by the fact of this being an important natural station on the way to Egypt, when the nation was actually ruling at Zoan; and we have seen they had settlements, as told by the record of Amenabat, on the border of Egypt. The transaction with Abraham points to a people "industrious and commercial in times of peace, as well as skilful and valiant in times of war." But at the period of the Exodus we find, not the Hittites, but the sons of Anak, in possession of Hebron, while the Hittites are in the mountains. The Egyptian monuments explain the change. Between the time of Abraham and Joshua had been the battle of Kadesh, and the campaigns of Thothmes III., who had captured the Hittite cities, and broken their power on the southern frontier. Debir, likewise, had become an Anakim fortress, and had changed its name from Kirjath-sepher, i. e., Booktown, which it bore during the Hittite occupation, another illustration of the civilized and literary character of that people. But before the migration to Egypt Abraham's family continued on friendly terms with them as neighbours.

Hittite Names.

Of Hittite names an exceptional number are preserved. On the walls of Karnak, Thothmes gives a catalogue of one hundred and nineteen conquered cities. First on the list is Kadesh on the Orontes. What gives the highest value to this catalogue is the indisputable fact that more than three hundred years before the entrance of the Israelites into the land of Canaan a great confederacy of tribes of a common race existed in Palestine under petty kings, who dwelt in the very same towns and

fortresses, which for the most part, in latter times, fell by conquest into the hands of the Jewish immigrants. Among them the king of Kadesh on the Orontes, in the land of the Amorites, as the inscriptions expressly testify, played the first part, for the kings and their people from the water of Egypt to the land of Maharaim (i. e., Mesopotamia), obeyed him as their chief leader.

From the expression used in Josh. i. 4 it would seem that the Hittites were then settled chiefly in the north. And here attention may be drawn to the statement of Manetho, that the Hyksos, on withdrawing from Egypt, retired to Jerusalem, as explaining the reproach uttered by Ezekiel against Jerusalem, "Thy father was an Amorite, and thy mother a Hittite"—(Ezek. xvi. 3).

A Supreme Effort.

Then came the great battle of Merom. Hitherto, after the victory of Bethhoron, Joshua had attacked the cities of the south and centre singly. Now Jabin, king of Hazor, thoroughly alarmed, gathers the whole Hittite confederacy from the north, "much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many"—(Josh. xi. 4).

It was the supreme and united effort of the doomed people. They were there in their strength, the disciplined hosts of the Hittites. In the Egyptian hieroglyphics their well-ordered armies form a striking contrast to the Canaanitish crowds. The beardless light-red Hittites, on horse and foot, marched in battle array with well-drilled precision; but they were specially distinguished by their chariots, each of which carried three warriors. In the battle-song of Pentaur, Rameses II. seems to have taken little note of any branch of the Hittite army except that of the chariots. Twice he refers to the two thousand five hundred pairs of horses by which Pharaoh was surrounded. "They stood three men on each chariot, and they were assembled in one spot, the best heroes of the army of Kadesh, well appointed with all weapons for the fight." Such was the army which secured for the proudest and most boastful of the Pharaohs a formal treaty and dynastic alliance. Such the chisel of the sculptor and the brush of the painter portrayed [them] on abiding stone, and such was the chief force of that mighty host by the waters of Merom on which Joshua fell suddenly, and by a great overthrow became possessor of the Land of Promise from Mount Halak on the south to Baal-gad on the north—(Josh. xi. 17).

Never, after the crushing defeat of Merom, does the Hittite confederacy appear to have combined against the chosen people. From this time Kadesh on the Orontes was the southern limit of their empire.

David and the Hittites.

When David extended his frontier to the Euphrates, amongst other booty he took from Hadarzer one thousand chariots and seven thousand horsemen, showing that in the plains of the north the nation still retained that military arm. Toi, king of Hamath, probably the chief potentate of the nation, submitted as a tributary.

The last allusion to the nation is in 2 Kings vii. 6, wherein we are told the Syrians fled panic-stricken from the siege of Samaria, on hearing the noise of chariots and horses saying, "The king of Israel hath hired against us the kings of the Hittites." The most contemptuous criticism has been cast on this passage. As showing the writer's ignorance of the times! At this period the Hittites were a formidable power in Northern Syria; Assal-Nasirpal (B.C. 883-858), king of Assyria, was continually waging war against them, and their chariots and horses are repeatedly referred to in his records. It is the modern critics not the Bible writers, who were really ignorant of the times. In the contemporary records of Babylon, Assyria, and Egypt, we find not only material

evidences in favour of the authenticity of the sacred narrative, but side-lights which shine so clearly on the incidents that unbelief is impossible.

The Hittite nation has passed away, leaving not a wreck on the ocean of Time to ennoble it. It has left, however, these newly-discovered evidences of its prowess, its arts, its culture, and its civilization. We cannot yet say how far these have flowed into new channels, or moulded and affected any subsequent peoples. One thing we do know, that with all that the Hittites possessed in advance of their less cultured contemporaries, their religion, which was in no wise endemic, seems to have been appropriated from the worst features of Babylonian, Phœnician, and latterly, Egyptian idolatry.

THE LIVING CHRIST.

HUMAN beings, when dead, and, as to their bodies, sleeping in the grave, are, so far as we know, absolutely dis severed from all direct and active connection with this world. The result of their living may survive them, and in this sense they may speak, as did Abel, when they have ceased to tenant the earth. The men themselves, however—whatever they may be or do elsewhere, and whatever may be the effect of their lives here on them elsewhere—are no longer actors in the events of time. The wealth of the dead millionaire passes into other hands. Dead generals do not command armies. Orators dead do not fascinate by their eloquence, and logicians dead frame no more syllogisms for earth. The dead judge no longer sits on the bench, and the dead lawyer reads no more at the bar. The ruler rules no longer, and the preacher preaches no more. All that in this world is left of dead men, consists in what they leave behind them, as the result of prior living. They never return to the earth, nor here resume their former place; and we have no knowledge that, being elsewhere, they ever exercise any direct influence in the affairs of time.

Christ—the great and glorious Founder of the system that bears his name—unlike the founders of other religious systems, and unlike the founders of schools in philosophy and schools in art, is an exception to this general statement. The Bible Christ, considered in his higher nature, existed before his incarnation in the person of Jesus of Nazareth; and when this Christ ascended into Heaven, and thus passed beyond the reach of our bodily senses, he did not terminate his connection with, and relation to, this world, except as he might influence the thoughts and destiny of mankind by what he did and said while here. Though for a short time a dead Christ in respect to his humanity, he is now, for centuries has been, and forever will be, the living Christ, acting in behalf of this world, and upon it, as really as when he was personally here, and seen and heard by men. Faith, reading and believing what the Bible says about him, see him as the living Christ resident in Heaven, just as the eye of sense once saw him as the living Christ resident on earth. He has not ceased to be real because now invisible to us, or ceased to be an actor in respect to this world because personally present in Heaven.

This Bible Christ—existing in Heaven to-day as really as he did on earth when he appeared in the robe of our common humanity, and there existing as the same Christ that he was when here—is important to mankind, not only by what he did, said, and suffered eighteen centuries ago, but also by what he has been doing ever since, is now doing, and will continue to do as long as the world stands. His offices relate to things here, and what he is doing there is a matter of the profoundest interest to his people here. He is there the Saviour of sinners as really as when hanging on the cross and dying for them. He is there

the Mediator between God and men as truly as when he trod the earth as God manifest in the flesh. He is there the "High Priest of our profession," and there "able also to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." John tells us that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." His intercession for his people in Heaven is as real as was his death for them on the cross. His work for this world, and, so far as earth is concerned, "finished" when he left it, and his relations to men as a Redeemer and Saviour, go forward in Heaven, and will continue to do so to the end of time. He will at last descend from Heaven, revisit the earth, raise the dead, "judge the world in righteousness," assign the wicked to their final destiny, receive his people unto himself, and crown them with eternal glory and honor. No one who has read the Bible with thoughtfulness and care, can have failed to see Christ in Heaven, continuously related to this world, actively participating in its events, present with his power among men, and in Heaven conducting offices of grace and love in human behalf.

We are, hence, not to think of Christ as a dead Christ, an obsolete Christ, a non-existent Christ, a Christ that once was but is no more, a Christ that completed his whole work for man and toward him when he left this world, and is hence potential now only by the thoughts that fell from his lips in the days of his flesh. Oh! no; this is not the Christ of whom we read in the Bible. That Christ is a living Christ and not a dead one, "the King of Kings and Lord of Lords," the "King of Saints," the Head of the Church in Heaven and upon earth, "the same yesterday, and to-day, and forever." We are to trust him and commune with him as a living Christ and think of him not only in what he was and did on earth, but also in what he is and is doing in Heaven. Though beyond the reach of our senses, he is not beyond the reach of our faith, and we are not beyond the reach of his power and grace. His direct action upon this world, and with reference to it, has not ceased because he is not personally and visibly present as he was when he appeared among men. Potentially and officially, he is as really present now as he was then.

There is no other character of history that furnishes the parallel of Christ in this respect, and that, being in another world, can reach this world with the direct exercise of any power in blessing or cursing the race of men. There is no other person once here, but here no longer, to whom we can look for any service, or from whom seek any favour. This exceptional position belongs alone to Christ, the risen and ascended Saviour, the Lord of life and glory, the comfort of all saintship and the only ground of hope for a lost sinner. He is the living Christ. Our salvation is not to be achieved by a doctrine or a mere scheme of thought whether true or false, but by a living Christ who is himself the Saviour of sinners, was such when he was on earth, and is such in Heaven, and who possesses the power of salvation, and always exercises that power in their behalf when they come to him in the manner prescribed. This living Christ is the very soul and essence of Christianity. He is not merely its founder, but he is the Christianity itself; and if detached from him and his offices, it has no existence.—(Independent.)

DOGS OR ORPHANS; WHICH?

A LARGE fine black Newfoundland dog has just been shot in our compound. He was going mad. If this had not been discovered in time, our children would probably have been bitten and then the horrors of hydrophobia would have brought their cruel woes to our home. Some strong sympathy for the dead dog and for the canine race in general, led to an investigation of the Scripture view of dogs,

and as we have known many supporting dogs more than helping the fatherless and needy of their own race, we compared the respective claims of the two sets of beings upon the love and support of God's people.

I. DOGS are mentioned thirty nine times in the Bible, (Cruden's Concordance.)

1. The dog is given twenty times as low, mean and filthy and a type of such bipeds. "The dog returneth to his vomit," "Am I a dog?" "A dog's head," "This dead dog," &c.

2. Dogs are fifteen times spoken of as voracious, fierce, brutal and dangerous, and as a type of implacable enemies, "The dogs to tear," "dogs have compassed me about," &c.

3. Dogs are four times represented as defiling and as a type of sinners. "Not bring the price of a dog into the sanctuary," "Beware of dogs," &c.

Wherever mentioned in God's word they are presented as the very lowest of the brute creation and the strongest type of the base, depraved and vile. Poetic fancy has tried to find the element of sympathy in the dogs "licking Lazarus' sores." But plain fact can better see filthiness and voracity. The fond stories of dogs rescuing the drowning &c., are more than totally eclipsed by the long death-roll of hydrophobia cases, dying that most appalling of all deaths. As "life preservers" they are about the most costly that could be invented. The public Reports of the United States government, a few years ago showed the cost of dogs in that nation to be about six times the amount given by all the churches for the support of the Christian ministry.

Now let us look at the other side of the question,—the neglected side.

II. ORPHANS and the "fatherless" are mentioned forty-two times in the Scriptures, as follows:—

1. God's special care over orphans is expressly stated ten times. "Thou art the helper of the fatherless;" "A father of the fatherless;" "In Thee the fatherless findeth mercy;" &c.

2. God commands His people to care for them, and promises special blessings upon those who do so. His saints plead these promises, stated in sixteen places. "Thine increase . . . fatherless shall eat and be satisfied;" "Pure religion . . . visit the fatherless;" &c.

3. God condemns oppression and neglect of the fatherless, threatens those who thus transgress, and states the sad condition of orphans, mentioned fifteen times. "They judge not the fatherless;" "They have vexed the fatherless and the widow &c."

Here is the case for your decision. I am not firing into the air. I do earnestly desire that this shall correct those wasted affections, and direct the Lord's money where it belongs. Take two specimen cases in the Deccan. A lady adopted a dog. It was her pet; she loved, caressed and nursed it. After some years the darling dog bit her finger. A few days of anxiety, and she showed symptoms of hydrophobia. Before the extreme madness came on, the Lord in mercy gave her release in death. The broken-hearted husband came to live next door to us, and long hours we spent in trying to point him to the Saviour and the Comforter.

Another lady took a native boy. He grew up to be a comfort to her old age. We visited her in sickness and saw the noble young man doing for his kind benefactor what ten thousand best bred dogs could not have done. We were there when the good old body lay dressed for the grave; and the deep love and gratitude of the rescued orphan and his young wife could not be told. We would not attempt to compare these holy heart affections with the helpless animal instinct that can only lie and die upon the grave. Do you know that there is a heaven? Which would you rather have with you in glory,—the saved and shining soul of a dear fatherless one; or the remembrance that you had taken the orphan's portion and cast to a pet dog?

Brother and Sister Blank tried hard to be good Methodists. We knew them well, and have enjoyed their kind hospitality. They had no children. With more love for their brute fellow-creatures than even the most devout Hindoo ordinarily possesses, they kept seven dogs with myriads of fleas. Day and night, dining-room and bed-room, everywhere and all the time, dogs and fleas. Did I say we enjoyed their hospitality? I mean their hospitable intentions. Bro. Blank was an Englishman of classic attainments; his wife a lady of good culture. The smallest pup in their family was sick. Sister B—— would feed it from a child's feeding-bottle, and excite our sympathies at the dinner table by telling of the dear little doggie's state of digestion! All this is fact.

It is a fact too that thousands of orphans are in great need of food, clothing, education; and most of all in want of pure human love and the salvation of the gospel, while many professed Christians are lavishing their time and means upon dogs.

Dear reader, what will you do? Leave dog-feeding to the heathen. Give to God's poor. If not able to adopt an orphan, you can at least send to help those who are doing this blessed work. Remember and ponder the Word of God presented to you in this article. You and I are soon to appear before the judgment seat of Christ. "Without are dogs." Within, those who have ministered unto the least of His needy brethren.—Matt. 25. 31—46

W. J. G.

[We reproduce this from the *I. M. Watchman* in which it appeared some years ago.—*Ed. G. B.*]

THE SITUATION IN JAPAN.

Yokohama, Sept. 7, 1886.

I CALLED yesterday upon one of the oldest and ablest of the Japanese preachers in Tokio, and found him full of work and of joy at the new and important openings on every hand. He had just received a young man of high position into his church, who was about to enter the Seminary and prepare for the work of the ministry. As he had abundant means, no expense for his support would be incurred by the mission.

He had recently visited the large town of Chiba, and baptized ten persons. Nearly all were men, and people of considerable means and influence. There are now about thirty Christians at that place, and a church is likely to be organized as soon as some one can be found to take the care of it.

It was a great pleasure to hear from this man that he and the other leading men among the Japanese preachers connected with the union churches, have recently charged their views in regard to the position of foreign missionaries. They had thought it would be much better to have the Japanese churches entirely separate from the missionaries, and in the Presbyteries and Assembly the latter were to sit as corresponding members only. This is now the status of the missionaries of one of the largest missions, and it is probable that the idea came from that quarter, as well as from the universal desire on the part of the Japanese to be free from all foreign influence, and to conduct all their affairs in their own way.

But this man now said "We are agreed that we were wrong, and it is now our desire not to cut ourselves aloof from our spiritual fathers and teachers, but to draw still closer to them, and unite fully and heartily in all departments of Christian work." "We thought," said he, "that Japanese evangelists were better suited to the work of spreading the Gospel among our people than the missionaries from abroad. But now we have been convinced that the longer experience and superior knowledge of these from other lands, are essential to the

highest success. We want men to go with our preachers, and to show them the art of preaching, so as to lead men to Christ. Teachers are also in demand everywhere." —(*N. Y. Evangelist.*)

Miscellany.

—Sir Robert Phayre was present at the Annual Meeting of the Oxfordshire Band of Hope and Temperance Union, and his remarks are thus given in the *Oxford Chronicle*, Oct. 23: Lieut-General Phayre said he considered it a great privilege and pleasure to have that opportunity of advocating Gospel-temperance, because he knew from experience that there was nothing else that would overcome the demon of drink. He had 47 years of active service in India among soldiers, and he could say that nine-tenths of crimes and offences against discipline were caused by drink. If it were not for this curse our soldiers would, from the very nature of their training, be model men of their class, and those not addicted to it were so. Among the non-commissioned officers and steady men he could assure them there were some of the highest attainments, and who were an ornament to their class. But there were men who gave way to it, and he had seen fine men in all other respects who, —quite innocent of any crime—through this demon of drink, had been driven to commit crime and offences against discipline; he had seen men hurried to an untimely grave, some had committed murder, others suicide, others had been sent into penal servitude for gross breaches of discipline, and many spent a great deal of their short service in prison, solely on account of this curse; and when they saw things like these occurring, who were they who would not support Societies like that? In looking over temperance literature he found ~~the state of things pretty much the same in~~ civil life, because statistics showed that in Great Britain some 80,000 or 100,000 souls went down annually to the drunkard's grave, the drunkard's hell. He had been told that these figures were under the mark, but there was enough in them to move their hearts to help that Society in doing the work of the Good Samaritan in rescuing men and women from the supernatural grasp of this terrible demon. He said supernatural grasp, because it was a grasp which could only be relaxed by the command of the Lord of all. It was the power of Satan, with which millions of the souls and bodies of men and women had been destroyed, and no power could liberate them from that grasp except the power of the living God. He had seen some Societies that advocated pledges and other outward means, but they might as well expect to see Lazarus raise himself from the dead by his own power, and put off his grave-clothes, as for a man who was addicted to excess of drink to free himself effectually by signing a pledge or putting on a blue ribbon. The thing was impossible, and nothing short of the Gospel of Christ, which was advocated in that Society, would do that. In Central India, not long before he left his command, a goodly company of soldiers had joined a Society, and they not only took a written pledge, but they took the Lord's pledge also. There was another Society that would not have God's help in this temperance matter, and what was the result? In a short time many of those belonging to it broke away, and when a wave of cholera swept across the station God's wrath was manifested, and who was able to stand? He could assure them that of that Society not a man stood. Whenever he asked a man to take the pledge he always asked him also to take the Water of Life, and drink freely of it. The power of the Living God was the only power that would free them from Satan,

and there was no worse power of the Evil One that they could rid their fellow-creatures from than this curse of drink. He believed that the efforts of the Society would bring in a large harvest of souls into the Kingdom of God. (Applause.)

—The *Pall Mall Gazette* speaks of Renan's recent work, "*L'Abbesse de Jouarre*," as follows: "An Abbess, condemned to the guillotine by the Terrorists of '93, is persuaded to give herself up to a marquis, also condemned to death, who loved her before she took the veil, and whom she meets unawares in prison. The Marquis succeeds in converting her to the strange doctrine that everything is permitted to those about to die, that no moral or social law binds them to the contrary, and that since they have nothing to fear from justice or public opinion, they can give vent to their passions as they please. They do. By a mishap the abbess is not executed in the morning, and she lives to love another. That there shall be no mistake in what he means, M. Renan explains himself as follows in the preface:—'*Je m'imagine que si l'humanité acquiesçait la certitude que le monde doit finir dans deux ou trois jours, l'amour éclaterait de toutes parts avec une sorte de frénésie. Le monde boirait à pleine coupe et sans arrière-pensée un aphrodisiaque puissant qui le ferait mourir de plaisir.*" Thereon the "*Liberte*" remarks, "Here is a great mind, a deep thinker, who, in presence of the terrible problem of death, not only believes, but teaches—nay justifies—an orgie of sensualism as the last consolation and final joy." Let not our readers think we have given admittance in our columns to this piece of literary vice, solely for the purpose of retailing current immorality. No, our purpose is far different. We put it forth as damning evidence against the man, who more than any other, has sought to drag down the celestial nature of our blessed Lord to the level of his own vile earth. A man whose mind can conceive and give birth to such a nauseous production as "*L'Abbesse de Jouarre*" is so incompetent and unfitted to delineate and explain the sacred features and events of the life of the Son of God, as an impure man is to pronounce upon the delights of chastity.

TELEGRAPHIC NEWS.

Berlin, December 16th: The Committee of the Reichstag has voted a peace effective of 450,000 men for three years only, rejecting the Government demand of 468,000 men under a system of military Septennate, according to which the military organization of the German Empire had been fixed since 1874 and which expires in 1888.—The members composing the Bulgarian deputation to explain the condition of Bulgaria to the various courts of Europe have arrived here.—They have been received by Count Herbert Bismarck, who counselled them to accede to the wishes of Russia.

Alexandria, 16th: Mr. Stokes and M. Charles de Lesseps have arrived here with the view of commencing works in connection with the scheme for widening the Suez Canal.

Dublin, 17th: Messrs. Dillon, O'Brien, Harris and Sheehy (Parnellite members of the House of Commons) have been arrested at Loughrea while engaged in conducting the collection of rents of the property belonging to the Clanricard estate, which the tenants were offering for payment, into a fund which had been inaugurated under the auspices of Mr. Dillon for mutual protection of tenants until their legitimate demands were granted by the landlords.—The prisoners were afterwards taken under a strong escort of constabulary before a magistrate and charged with having conspired to obstruct the payment of rents to the landlords and were remanded, bail being

accepted.—The police have seized the money which had been collected by the accused.

Durban, 17th: The motion praying for the removal of Sir Arthur Havelock has been carried in the Natal Council by a large majority.

Rome, 17th: Signor Ricotti, Minister for War, has declared in the Italian Chamber of Deputies that Italy is able to mobilise a force of four hundred thousand men promptly.

St. Petersburg, 17th: The *Journal de St. Petersburg* ridicules the candidature of Prince Ferdinand of Saxe-Coburg Gotha for the Bulgarian throne.

London, 18th: Summonses for conspiracy have been issued in Dublin for the arrest of six of the principal promoters of the plan of campaign against the payment of rents.—Messrs. Dillon and O'Brien were thrown from a car yesterday while driving. Mr. Dillon is confined to his bed from the injury he received.

Berlin, 18th: The Reichstag has adjourned for the Christmas holidays without having advanced the Army Bill.

Paris, 18th: The French Chambers have voted a temporary Budget, and the session is now closed.—An agreement has been concluded here between the Suez Canal Company and the Egyptian Government, whereby the width of the Canal from Port Said to the Bitter Lakes is to be increased to forty-four metres, and thence to Suez to sixty-five metres.

London, 19th: The plan of campaign which has been formulated by the Parnellites against the payment of rents in Ireland has been proclaimed an illegal conspiracy by the Government, and participators in it are warned that they render themselves liable to prosecution, and that the money collected will be seized by the authorities.—The proceedings against Messrs. Dillon, O'Brien, Harris and Sheehy have been abandoned at Loughrea, and the defendants instead will appear at Dublin for trial on Tuesday next together with Messrs. Redmond and Crilly, the whole of them charged with conspiracy.—Owing to the representations made by the French Government, Major F. M. Hunter, the British Political Agent on the Somali Coast, has been asked to explain the removal of the French flag from Dongareta. Both France and England claimed the Protectorate there, but pending an understanding it was agreed to maintain the *status quo*.

Paris, 19th: The *Temps* advises that the discussion relative to Dongareta incident be dropped, as it was the natives who, being ignorant of the negotiations between England and France, hoisted the tricolour.

London, 20th: The *Morning Post* of to-day, in an apparently inspired article, warns Turkey against a continuance of her Russophile and anti-English policy. England cannot permit the Sultan in the presence of the serious situation in the east of Europe to continue a double policy. England has given Turkey ample proof of her friendship, and notably in Egypt. The hesitation of Turkey at the present moment, the article says, will compel England to counteract Russia's threats by resolutions and measures which will speedily convince the Porte of the danger of its policy.—Mr. Parnell has notified that he reserves his opinion of the plan of campaign against the payment of rents, of which he has been in ignorance, until he has conferred with its promoters, and states that he is going to Ireland for that purpose.—Various meetings of tenants were held yesterday at which the Nationalist members urged upon their hearers to persevere in their plan of non-payment of rents to the landlords. The candidacy of Prince Ferdinand of Saxe-Coburg Gotha has been dropped.—Russia still insists upon the acceptance of Prince Nicholas of Mingrelia.—The Colin Campbell divorce case was concluded to-day, the trial having lasted eighteen days.

The verdict is that the charges are mutually unproved, and both petitions are dismissed.

Berlin, 20th: Count Herbert Bismarck has strongly advised the Bulgarians to accept the candidacy of Prince Nicholas of Mingrelia for the Bulgarian throne.

Paris, 20th: The Government of Madagascar has contracted a loan with the Comptoir D'Escompte de Paris on the security of the Customs of the Island.

London, 21st: The jury added a rider to their verdict in the Colin Campbell divorce case, that the failure of Colonel Butler, one of the co-respondents, to appear at the trial is conduct unworthy of an officer and a gentleman.—Sir Douglas Forsyth is dead.

Berlin, 21st: The Bulgarian Deputation have gone to Paris.

London, 22nd: Advice received from Ireland state that the collection of rents which have been withheld for the purpose of the fund in conformity with the "Plan of Campaign," is still being carried out, though secretly.—Numerous vague rumours are current in regard to the armaments of Russia and Austria, who, it is stated, are preparing to go to war in the spring.—Field-Marshal Lord Napier of Magdala has been appointed Constable of the Tower of London.

23rd; 5-45 A. M.: Lord Randolph Churchill has tendered his resignation as Chancellor of the Exchequer and Leader of the House of Commons.—Lord Randolph Churchill declined to embody in his Budget the Army and Admiralty Estimates, which he regards as excessive and not required by the present condition of foreign affairs, and therefore resigned his seat in the Cabinet.—Another reason for his Lordship's resignation is that he is discontented with the legislative programme of the Cabinet for the next Session.—The *Times* in discussing the matter considers Lord Randolph's step ill-timed and imprudent, and advises that a Coalition Cabinet be formed with Lord Hartington as Leader of the House of Commons.

Paris, 23rd: The *Times* of to-day publishes a letter received from Aden in which the writer charges English agents on the Somali Coast with having incited the massacre of the captain and seven of the crew of the French war-vessel *Pengouin* at Ambadu in November last, alleging that the French had designs of annexing the country belonging to the Somali natives.

Brindisi, 25th: A heavy fall of snow has blocked the lines of the Swiss, Northern and Central German Railways, and has caused the stoppage of the mails for two days.

GREAT EXCITEMENT IN WALES ABOUT A MARVELOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor.—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T. Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed. My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk around the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especially by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

PASSENGERS SAILED

Per Str. *Persia*, 19:

For Glasgow—Captain Shirres, Mr and Mrs Powell and infant, Mr H Chiffon, Miss Fullerton, Miss Leeds, and Colonel and Mrs James.

Per P. and O. Str. *Assam*, 24:

For London—Miss Forayth, Mr Tomlinson, Mr A Warner, Mr R Clarke, and Mr C Ramsdon.
For Venice—Mr Mirza Ahmed Khan, and Moyed Doolmaulk and friend.
For Brindisi—Mr J Cooper, Mr Baunatyne, and Mr Fox.

PASSENGERS ARRIVED

Per P. and O. Str. *Nepaul*, 20:

From London—Mr Edwards, Mr Kleinjung, Mrs Wiehe, Mr Greg, Rev Mr and Mrs Wann, Mr and Mrs Donkin and 3 daughters, Mr Smith, Miss Gough, Dr and Mrs Fooks, Captain Brooke, Mr and Mrs Howell, Mr and Mrs Hubbard, Mr and Mrs Skinner and 2 infants, Mr Mumford, Miss Gordon, Baboo "ookherjee, Mr Clegg, Mrs Scott and child, Mr Cullen, Mrs Ditmo, Mr Power, Mr Bak-h, Mr Howland, Mr McDona, Mr and Mrs Gardner and 2 infants, Miss Johnston, Mr Bibby, Mr and Mrs Botterell, and Mr and Mrs Wason.
From Venice—Capt Selby, Mr Pickering Clarke, Mr, Mrs and Miss King, Mr Field-r, Mr and Mrs Winship, Miss Jefferson, Mr Douglas, Mr Girond, and Mr Cresswell.
From Brindisi—Lieut Montgomery, Lieut Colonel Skinner, Mrs Skinner, Mr S Dyal, Mr Mitchell, Mr and Mrs Antrobus, Mr Elmore, Mr Graham, Mr Longmuir, Mr Stewart, Mr Hedges, Mr Fox, Sur-Major Turnbull, Mr Bernhardt, Dr Lynch, Mr Lumsden, Col Hay, Mr Anderson, Major Churchill, Mr Baker, Mr Wilson, Mr Martyr, and Mr Gupta.
From Aden—Mrs Gerlich, Lieut-Col Reay, and Mr Counsell.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:— Rs. A. P.

Surg-Major C. Peters, 23rd April 1886	6	0	0
G. R. McDowell, 7th August 1887... ..	7	10	0
J. Steinhoff, 30th June 1887	4	15	0
Mrs. H. Knott, 31st May 1887	3	13	0
Rev. T. Hodgson, 7th June 1887	7	10	0
J. Staples, 20th July 1887	6	0	0

Advertisements.

AMERICAN MISSION CHURCH,

BHENDI BAZAAR, BOMBAY.

THE first Annual gathering, in connection with the above Church, will begin its Session on Tuesday, the 28th inst., at 3 P. M., and will continue till Thursday.

Addresses will be given by the Revs. Dhunjibhoy Naoroji, Geo. Bowen, Drs. Bissell, Sheshadri and others.

All are cordially invited to attend.

IMPORTANT NOTICE

TO UP-COUNTRY RESIDENTS.

—:0:0:0:—

BEING informed of the difficulty and inconveniences the Residents Up-country are subjected to, owing to personal requisites and different other sundry and miscellaneous goods, we have—in order to supply these requirements—organized ourselves into a company called

THE GENERAL PURCHASING AGENCY, which will arrange to purchase and supply articles, of whatever description, on the following conditions:—

1. Previous to the article being despatched to the Addressee, intimation will be given as to the cost of the article and charge of commission, provided a list be drawn up for the articles required.

2. Our terms are CASH, a system of the greatest advantage both to the Addressee and Agency, and accordingly we consider the Value Payable Parcel Post very convenient. In case the goods are despatched by Rail we will forward the Railway Receipt by Value Payable Parcel Post.

3. In favouring us with orders the description of the article must be definitely explained, and name and address legibly written, in order to avoid confusion.

4. We guarantee to supply articles of superior quality and durability in order that it may be approved by our customers; and above all we assure punctuality in its despatch.

All communications should be addressed to
The Manager,
"GENERAL PURCHASING AGENCY,"
No. 5, Cavel Street, Kalbadavie, Bombay.

ANGLO-INDIAN COLLEGIATE SCHOOL,
GENEVA-SWITZERLAND.FOR THE TRAINING AND
EDUCATION OF CHILDREN FROM
INDIA.

THE HIGHEST EDUCATIONAL ADVANTAGES, with the SUPERIOR TRAINING and CARE of an English home, in a most healthy and invigorating climate combined with moderate charges.

Pupils prepared for the Public Schools and Universities as well as for the Competitive Examinations in connection with the Army, the Civil Service, etc.

Special attention paid to the study of modern languages, French, German, and Italian, taught by Professors from the Uni-

versity. Music by Masters from the Conservatoire de Musique, one of the finest in Europe.

If desired a personal interview can be had with the Principal who is now in India and arrangements made for taking charge of pupils here to accompany to Europe on his return.

For detailed prospectus, references, etc., please apply by letter to A. G. K. Levick, care of Messrs. KING, KING and Co., Bankers, Bombay, the Agents for the College in India. Prospectuses can also be had at the office of the "Bombay Guardian."

Young Women's Christian
Association.

A Registry Office for Women has been opened. Applications to be made to
MRS. FORGAN,
31, Marine Lines.

THE "SOUVENIR" BROOCH.

Any two	single
Letters	initial
Combined	and
like	garter
drawing	with
or	name.

In Solid Silver Rs. 4.

J. HANNA & CO., POONA.

Send for list of novelties.

PIANOS.

ORGANS.

HARMONIUMS.

VIOLINS.

BAND
INSTRUMENTS.

BANJOES.

GUITARS.

S. ROSE & COMPANY,
BOMBAY.

PIANOS ON HIRE

FROM Rs. 15 TO Rs. 35 PER MONTH.

All Pianos on hire are kept in order and tune by an
EUROPEAN TUNER.

S. Rose & Co., accept contracts for tuning by the year or otherwise in Bombay and the Mofussil.

ICE! COURT & CO., ICE!
ICE! BOMBAY. ICE!
ICE! ICE MACHINES ICE!
ICE! PNEUMATIC AND AMMONIACAL. ICE!
ICE! Price list post free. ICE!

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Old Testament, new edition, 12mo. cloth. Price, 12 annas per copy.

Ditto Ditto, half-sheep. Price, 1 rupee per copy.

Ditto Genesis 12 mo., revised edition. Price one anna per copy.

BALDWIN SCHOOLS, BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

REV. W. BOWSER, M. A.,
Principal

WILLARD TRACT REPOSITORY.

RELIGIOUS, EXPERIMENTAL AND DOCTRINAL.

BOOKS BY VARIOUS EMINENT AUTHORS.

Steele—Cullis—Moody—Boardman—Finney

—H. Whitall Smith—Hastings &c.—

POINTED AND PLAIN TRACTS.

FOR THE SINNERS & THE SAVED.
NO. 456, DE LISLE ROAD, PARELL, BOMBAY.

EDUCATION IN ENGLAND.

ELGIN COLLEGE, CHEPSTON VILLAS,
BAYSWATER, W.

The Misses Gregson receive young ladies from India at Elgin College for their education, and prepare them for the Oxford and Cambridge Examinations.

The College is attended by Professional Masters.—*Terms 60 Guineas.*

References can be made to the Parents of Pupils now in the College, and the Rev. J. Gelson Gregson, Mussoorie, N. W. P.

**BOYS' HIGH SCHOOL,
NAINI TAL.**

Affords every social, moral, climatic and educational advantage to be obtained in this country.

For Prospectus address—

REV. DE LOSS M. TOMPKINS, M. A.,
Principal.

ESTABLISHED IN 1835.

J. T. T. BROWN & Co.
UNDERTAKERS AND SCULPTORS
CLARE ROAD, BYCULLA.

UNDERTAKERS BY APPOINTMENT TO THE
Garrison of Bombay. Magistrates of Police P. & O. Company. Railway Infirmary. Byculla Schools.

**H. VOGEL & CO.,
WATCHMAKERS, JEWELLERS, &C., &C.**

SUPPLIERS OF GOLD CHRONOMETER WATCHES, GOLD CHAINS, AND MUSICAL BOXES TO THE BOMBAY GOVERNMENT.

NEWLY IMPORTED LADIES and GENTLEMEN'S GOLD WATCHES, all in 18 carat gold hunting and open faced engine turned cases, best keyless action, patent lever movements.

We are sure that a Watch of the kind has not as yet been brought to the Indian Market and sold for the same low amount of money. We assure every customer who will avail himself of this opportunity of buying one of these Watches, that he will get a good timekeeper. They are the best articles for presentations.

These Watches have been made to our special order, and we mean doing a large trade with this article.

	Rs.	stand well in all climates, as a perfect time-keeper.	Rs.
Gent's 18 carat gold hunting, best keyless action, patent lever movement, white enamelled dial, engine turned case.....	105	Gent's silver hunting, best keyless action, $\frac{1}{2}$ plate, lever movement, compensation balance	75
Gent's 18 carat gold open face, best keyless action, patent lever movement, white enamelled dial, engine turned case.....	88	Ditto ditto in open face case	68
Ladies' 18 carat gold hunting, best keyless action, white enamelled dial, engine turned case.....	70	Our metal, keyless open face "Gurzel" a best lever movement, a reliable time-keeper which we recommend.....	25
		Our own make metal open face, best keyless action, everlasting lever movement, a complete success in every respect.....	30
		Our metal open face keyless servants watch	15

**BEST SILVER ENGLISH KEYLESS
WATCHES**

Made to our special order and instruction, a Watch for rough wear and tear and which will

Each Watch is accompanied with a box, spare glass, mainspring, and a guarantee for two years.

JEWELLERY in gold and silver in great variety in stock.

CLOCKS of all descriptions and qualities from Rs. 4-8 to Rs. 250.

MUSICAL BOXES, HEROPHONS, CLARIOPHONES and SYMPHONIONS on hand, the latest productions in music.

H. VOGEL & CO.,

WATCHMAKERS, JEWELLERS, &c.,
HORNBY ROAD, BOMBAY.

Suppliers of Gold Chronometer Watches and Gold Chains and Musical Boxes to the Bombay Government.



Digitized with financial assistance from
Government of Maharashtra
on 28 February, 2020

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies,
Tart Fruits, Potted Meats.

PURVEYORS
BY
APPOINTMENT TO



HER IMPERIAL MAJESTY
THE
EMPRESS OF INDIA.

Preserved Fish, Soups, Game,
Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,
SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

Indian Service between

BOMBAY, LIVERPOOL AND MEDITERRANEAN



The following are the probable sailings:—

BOMBAY TO LIVERPOOL.

Vessels.	Tons.	H. P.	Commander.	To Sail.
s. s. Persia ...	3550	480	R. Hatchison	26th March, 1887.
" Roumania ...	3387	480	J. Harris	9th April, "
" Arabia ...	3544	480	J. Laird	23rd " "
" Britannia ...	3069	480	F. Blight	7th May "
s. s. Victoria ...	3557	480	W. Russell	25th " "

Each Steamer carries a Surgeon and Stewardess and has every comfort for first-class passengers.

Passage money to Liverpool		Rs. 475
Do. do. Marseilles		" 400

Passengers for New York are booked in connection with the Company's Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For Rates of Passage and further particulars apply to

Graham's Buildings,
Bombay, 21st Dec., 1886.

W. & A. GRAHAM & Co.,
Agents.

HEALTH IS WEALTH.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT

Is a certain cure for Hysteria, Dizziness, Mental Anxiety, Loss of Memory, Softening of the Brain, Premature Old Age, and all Diseases of the Nervous System.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT

While promptly correcting those terrible morbid conditions which spring from *inherited disease*, is equally applicable to the treatment of an overworked *Brain* and *Nervous System*.

The Treatment is purely vegetable: It contains no Mercury, Iron, Cantharides, or any injurious ingredients whatever, its use is in no case attended with the slightest danger.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT

Strikes at the root of the disease, and gives vigour and tone to the impaired organs.

The remedy is put in the very convenient form of sugar-coated pills of two kinds—each kind in a little box by itself, marked No. 1 and No. 2, and both are packed together in a neat little packet with printed directions.

No. 10, Radhabazar, Calcutta:
No. 3, Hornby Row, Bombay.

Or apply to

MESSRS. ESHTALLY HIPTOLA,

Cutlery Bazaar, near Crawford Market, Bombay.

Agents for Fellows' Compound Syrup.

" " Perry Davis's Vegetable Painkiller.

All kinds of Ansonia's Time Pieces and Clocks. Gold, Silver and Metal best and cheap Watches. All kinds of English and Hindoostani Tunes Musical Boxes.